The Tahrik-i-Jadid

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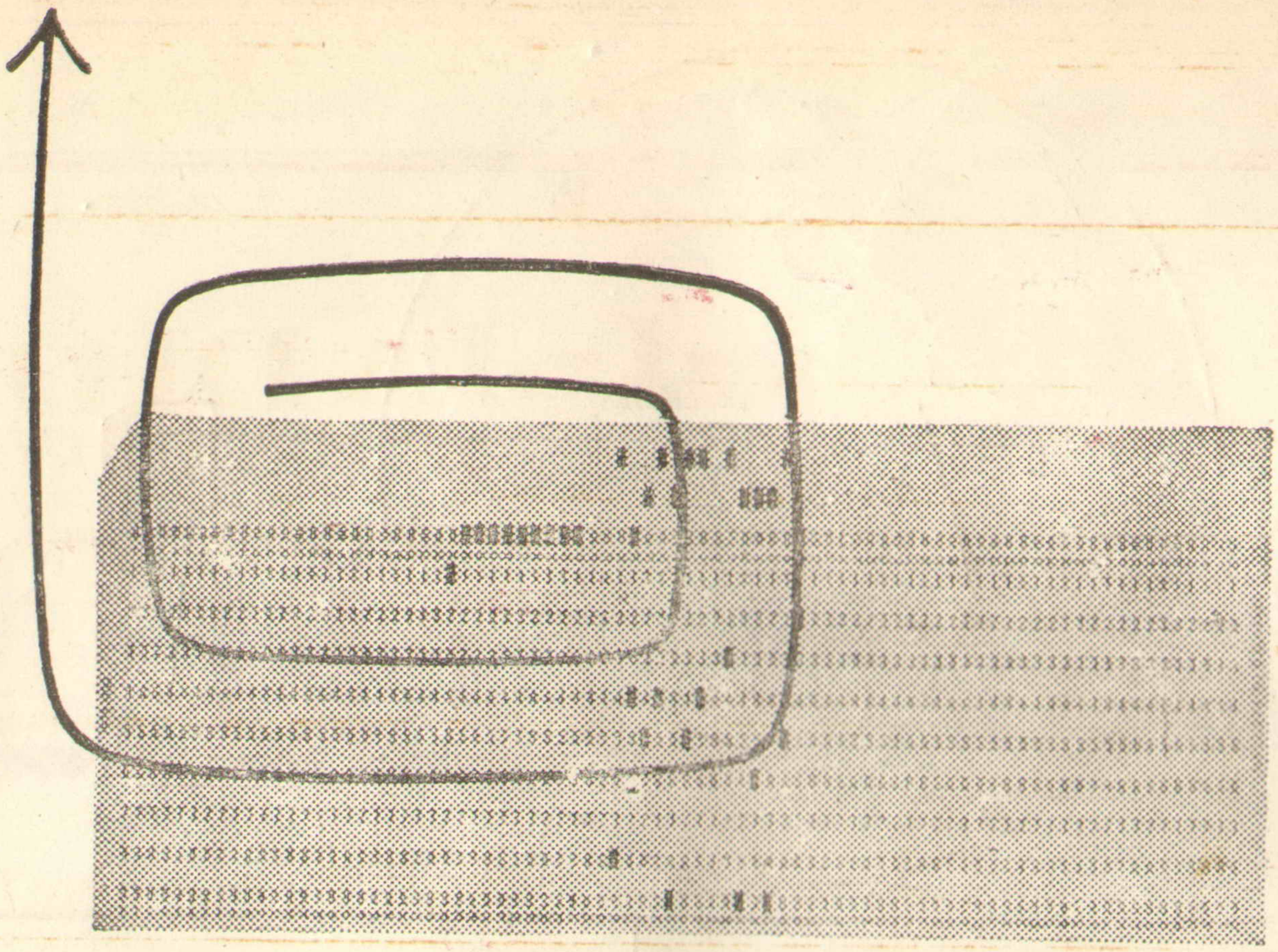
Editor : Naseem Saifi

Shaban 1387——Sulah 1348——January 1969

Hazrat Khalifatul Masih III embracing Sahibzada Mirza Mubarak Ahmad, on the eve of latter's departure on tour of Far East.

حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ بنصرہ العزیز۔ محترم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلیٰ کی مشرق بعید کے دورہ پر روانگی کے وقت ان سے معانقہ فرما رہے ہیں



ایک چھوٹے سے کارڈ پر سوراخوں کی ترتیب بھی ترقی کی اہم علامت ہے

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یہ کمپیوٹر میں استعمال ہونے والا کارڈ ہے۔ بیسویں صدی کی نہایت اہم ایجاد "کمپیوٹر" ترقی کی جدوجہد میں انسان کا بہترین معاون ہے۔ یہ وقت اور محنت بچانے کے ساتھ ساتھ بہترین کارکردگی کا بھی ضامن ہے۔ یونائیٹڈ بینک ملک کا پہلا کاروباری ادارہ ہے جس نے بینکنگ میں کمپیوٹر کی اہمیت کو تسلیم کیا۔ آج کراچی، ڈھاکہ اور چٹاگانگ میں یونائیٹڈ بینک کے کمپیوٹر بیورو سرگرم عمل ہیں جبکہ لاہور اور راولپنڈی میں کمپیوٹر بیورو عنقریب کام شروع کر دیں گے۔ ملک کے طول و عرض میں آپ کی خدمت کے لئے بینک کی ۴۵۰ سے زائد شاخیں پھیلی ہوئی ہیں۔ لندن، برمنگھم، شفیلیڈ، براڈفورڈ، ابوظہبی اور دوبئی میں بیرونی شاخوں کے علاوہ لبنان اور سوئٹزرلینڈ میں ذیلی ادارے بھی موجود ہیں۔

یونائیٹڈ بینک آپ کے کار[illegible]ار کو زیادہ منافع بخش اور بینکاری کو زیادہ آسان بنانے میں ہمہ وقت کوشاں ہے۔

یونائیٹڈ بینک لمیٹڈ

UBL

قائم شدہ ۱۹۵۹ء

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE

TAHRIK-I-JADID

MONTHLY

JOURNAL OF THE

TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

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Sayings of the Promised Messiah

Mere Word not Sufficient, Action Essential :

Man generally thinks that mere utterance of the "Kalima" (Creed or Doctrine), or saying "Astaghfirullah" (I seek forgiveness and protection of Allah), is sufficient. But bear in mind, mere assertion or protestation is not enough. It is of no avail if one utters, only with his tongue, "Astaghfirullah", thousand times, or recites "Tasbih" (i. e. praises God and extols His glory), hundred times. Man has been made by God a rational and intelligent being, and not like parrot, which utters a word repeatedly but understands nothing. So whatever man utters, he should utter with comprehension and then carry it into practice. If he only talks like a parrot, it will bring him no blessing. Utterances, not coming from heart, and unaccompanied by practice, are mere empty professions producing no good result, even if, they may consist of recitation of the Holy Quran or the formula of Astaghfar (seeking Divine forgiveness and protection). God wants action, so He has frequently enjoined performance of righteous deeds, without which one cannot attain nearness to God. Some ignorant people boastfully say, "Today I have recited the entire Quran". But if one asks him what benefit he derived from this recitation with the to soul, in which the other limbs and faculties did not participate, he has no answer. Allah has endowed us with faculties to be utilized. There is a Hadith that some people recite the Quran, and the Quran curses them, because their recitation consists of mere oral utterances without practice. He who does not conform his behaviour to the injunctions of God, makes a jest of it. God does not want mere oral recitation of his word but He wants practice of it.

(*Al-Hakam*, March 31, 1904)

Sermon of Hazrat Khalifatul Masih III

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Delivered on August 16, 1968 at Rabwah

After reciting the opening chapter of the Holy Quran, Hazrat Khalifatul Masih recited the following verses of Holy Quran :—

قل من ذا الذی یعصمکم من اللہ ان اراد بکم
سوءا او اراد بکم رحمۃ ولا یجدون لھم
من دون اللہ ولیا ولا نصیرا ۔

"Say, 'Who is it that can save you against Allah if it be His wish to do you harm, or it be His wish to show you mercy,' And they will not find for themselves any friend or helper other then Allah." 33 : 18

"Allah and His angels send blessings on the Prophet. O ye who believe, you also should invoke blessings on him, and salute him with the salutation of peace." 33 : 57

"And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter that there should be a choice for them. And whoso disobeys Allah and His Messenger, surely, strays away in manifest error". 33 : 37

Having recited the aforesaid verses of the Holy Quran, Amirul Mominin Khalifatul Masih said :

"In my last sermon I said that in verse 33 : 18 (mentioned above), Allah says that when He decides to deprive some individual or nation of His mercy, no power on earth can save that individual or nation from that deprival. Likewose, when He decides to show mercy to some person, no power can deprive him of His mercy ... Regarding the deprival of Divine mercy, I mentioned some points, in brief, at Rabwah, and regarding the enjoyment of Divine mercy, I mentioned one point in my last sermon.

There is another righteous action which entitles man to His mercy. Regarding this, Allah promises that, if we do it sincerely, and for His sake alone and not to be seen of, He will shower His mercy on us. It is mentioned in the verse 33 : 57, mentioned above. In it Allah says that the Holy Prophet, peace and blessings of Allah be on him, was a Great Servant of God, and he attained the most exalted Dignity with God, Who, out of His mercy for mankind, and to open the door of mercy for them, created him. God says that a chain of His mercy is being continuously showered on him, and His angels are praying for the exaltation of his dignity and for the fulfilment of the Sublime Purposes for which he was sent. So, addressing man He says," If you want to be entitled to Divine mercy, if you want that God's angels should pray for you, too, identify yourself with the Sublime Pruposes of Mohammad(peace and blessings of Allah be on him). If you do so, you will inherit God's mercy, and also the blessings of the prayers of angels who are p r a y i n g for the fulfilment of his Sublime Purpose, since your own life, efforts and thoughts are also devoted to the same Purpose. The world may show hostility to you, it may try to destroy you, it may torment and persecute you, but rest assured that you, and you alone,shall win God's mercy and favour."

A third way of attaining God's mercy and favours, is that the Holy Prophet, peace and blessings of Allah be on him, has been raised in this age for the judgment of all the spiritual and moral affairs of mankind, he will judge between men. So it is

necessary for one who wants to inherit Divine mercy to accept his decision and judgment gladly, and to execute it. Similarly, it is necessary to accept cheerfully the decision and judgment of his Khalifas or Successors. God says, "If you want to have the door of Divine guidance and mercy opened to you, enter into the group of the believers whose characteristic has been described in the verse: 'And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be choice for them.' But if you reject and disobey their decision, you shall stray away into manifest error. In other words, if you abide by and carry out the decision, you will have clear guidance and mercy."

In short, Allah says here that if we want to inherit His mecry and favour, we should gladly accept all the decisions of the Prophet, his successor or those in authority, in the light of God's Commandments. Reason also demands that without such discipline, there can be no union and unity. If one accepts the decision he likes and rejects the one he dislikes, there can be no Jamaat (Organization) of believers, nay, one cannot be called believer, because for one who is affiliated with the Holy Prophet, peace and blessings of Allah be on him, Jamaat means such a strong attachment and deep relation with him that the slightest difference with him becomes unbearable.

If a person really has such relation with him, he will feel pleasure in accepting his decision, and that person's conscience and soul will tell him that the person who has made the decision is dearer to him than his own self, and is wiser and more beloved of God, too. Addressing himself, he will say, "O my soul, that holy person is an inheriter of greater Divine Grace and Favour than thou, and I am determined to attain his nearness rejecting all thy desires." When one develops such a mentality, one becomes entitled to God's grace and favour. After this Hazrat Amirul Mominin appealed to the Jamaat to pray for him that Allah may bless him with necessary health and capacity to discharge the responsibility He has entrusted to him. He also asked the members to pray for themselves so that Allah may enable them to follow the path of His Pleasure and save them from His displeasure.

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In conclusion, he exhorted the Jamaat always to turn to God, and seek His forgiveness, and never to feel proud of any personal merit or excellence which, in real, is a gift of God, and, besides making efforts and doing good deeds, to pray humbly, saying, "O God, save us from Thy displeasure, for we do not have the strength to bear it, and bless us with Thy love and pleasure without which we can not live."

Finally, Hazrat Amirul Mominin drew attention to the two points again, namely, a relation of intense love with the Holy Prophet, peace and blessings of Allah be on him, and identification with and devotion to the Purpose for which he was sent, and, second, to accept gladly and act upon all the decisions, and injunctions we have received from him, and to have no choice of our own in this matter.

And his last words were, "May Allah enable us all, through His sheer Grace, to follow always the path by following which we may deserve Allah's Mercy and Favour."

RABWAH DIARY

JALSA SALANA

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(Annual Gathering)

The 77th Annual Conference of the Ahmadiyya Jammat is scheduled to take place at Rabwah on the 26th–28th of Fatah (December). The first Jalsa was held at Qadian in 1891 and the Promised Messiah, peace be on him, advised the members of the Jamaat to attend the Jalsa regularly and in fact to be visiting the Headquarters quite often, for that is one of the ways in which people can maintain and increase their faith.

He, peace be on him, issued a hand bill on the 7th of December 1892 in which he said that it was vitally important that everybody who could afford the expenses of travelling should attend the Gathering and ignoring the little losses that he might have to incur he should tread in the path of Allah and His Messenger.

He further said that God rewards those who are sincere at every step and no hardship borne in His way goes waste. He stressed the point and said it repeatedly that the Annual Gathering should not be taken lightly like any other Gathering. The idea of this Gathering is based on the support of truth and preaching of Islam. The Foundation stone of this Movement has been laid by God Himself and He has prepared nations who will join it soon. This, he remarked, is the act of the God for whom nothing is impossible.

In the end he prayed to God that all those who journeyed to the Headquarters to attend this Gathering with a view to winning the pleasure of God, God be with them and reward them abundantly and show mercy to them and remove their difficulties and take away from them their sorrows and grant them their desires and raise them on the Day of Judgment along with the righteous and the pious. He also prayed that God may look after them and their home and health in their abcence while attending this Gathering.

In the end he prayed that God may accept his prayers and grant him a conspicuous victory over his opponents, for He it is who has the power to do whatever He likes.

———

The programme

After the recitation of the Holy Quran and a poem, Hazrat Khalifatul Masih will deliver his opening address on 26th of December at 9.45—10.15 am. Ch. Mohammad Ali Professor T. I. College, Rabwah will address the Gathering on the life of the Holy Prophet peace and blessings of God be upon him, when he was at Mecca. He will be followed by Sheikh Mohammad Ahmad Mazhar, Advocate who will speak on the life of Promised Messiah, peace be on him, (He will deal with such aspects as are directly connected with the upbringing of the children).

In the Second session starting from 2 p.m. on the same day, speeches will be made by Maulana Abul Ata, Sahib and Sheikh Mubarak Ahmad and Qazi Mohammad Nazir on the Subjects : Khilafat-i-Rashida and the revival of the religion, Ahmadiyyat and the influence of the Prophethood

of the Holy Prophet, respectively.

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On the second day of the Jalsa, the first session will be addressed by Mirza Abdul Haq, Sahibzada Mirza Tahir Ahmad and Mir Mahmud Ahmad on the subjects : Removal of the doubts about the existence of God, raised by the atheists ; the philosophy of prayer and new trends of the Christians in the Arab world. The second session will be addressed by the Hazrat Khalifatul Masih. The same day another session will be held at the Masjid Mubarak which will be addressed by Maulana Abul Ata (on Bnaism and Islam) and Naseem Saifi (on Jehovah witnesses). On the third day Maulvi Ghulam Ahmad Farrukh, Sahibzada Mirza Mubarak Ahmad and Ch. Mohammad Zafrullah Khan will address the first session. The first and the last speakers will address on the truth of the Promised Messiah, peace be on him (according to the Holy Quran) and Islamic Prayer and worship as enjoined by other religions, respectively.

Sahibzada Mirza Mubarak Ahmad will address the audience on his recent tour of the Far East.

Although this issue of the Tahrik-i-Jadid is for the month of January and readers would expect a report of the Jalsa, since it is being prepared and produced with a view to presenting them on the first day of the Jalsa, we have reproduced the programme in these columns and hope to give a report of the Jalsa, Insha, Allah, in our next issue.

— — — —

Waqf-i-Aarzi

The Naib (vice) Nazir, Islaho Irshad has drawn the attention of the community to the Waqfi Aarzi Hazrat Khalifatul Masih III has decided and this decision has been conveyed to the Jamaat—that women dedicators (from two to six week's waqf) should be asked to carry out the stipulated programme in their own town. They have not to be sent to other places, as is the case with the men. The Naib Nazir is of the opinion that women section has not paid full attention to this Scheme and so far only a small number of them have come forward to dedicate themselves. All the branches of the Lajna are requested to look into this matter and do the needful.

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Missionary Activities

The reports received from the Ahmadiyya Jamaat, Kenya indicate that Maulvi A.K. Sharma, recently visited the East and the Western provinces and in addition to inspecting the various Jamaats he delivered some lectures at the schools and other public places. While in the West Province he was accompanied by Maulvi Munir-uddin Ahmad.

Maulana Sharma also met some dignitaries of the Muslim population as well as the Christians. One of these was the Qazi of Kisumu who was told that the Government had asked him (Maulvi Sharma) to get the Syllabus for the Religious Knowledge (popularly known as R. K) for the Muslim Schools prepared as early as he possibly could.

Kenya is one of the countries where the Ahmadiyya Jamaat has been approached to address the Radio audience regularly on Islamic topics.

Maulana Sharma also had the opportunity of addressing the staff and the students of the Kenyata College, Nairobi (the biggest Teacher Training College in Kenya). He told his audience how teaching of Islam are beneficiently practiable. He referred to the problems with which world of today is so gravely confronted and remarked that the solution lay only in following Islam very faithfully.

American Mission which is headed by Maulvi Maqbool Ahmad Qureshi, is, with the grace of God, making all round progress. Weekly classes are conducted to teach the members the Holy Quran and other essentials of Islam. Coming from Christianity to Islam is a drastic change and a lot has to be learnt by the converts before they can fully understand the spirit and practice of this noble religion. All efforts are made by all the Missionaries to give the required coaching to old and young

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The Friday Sermons are monthly based on the Sermons of Hazrat Khalifatul Masih, thus making the voice of the Universal Head of the Movement heard everywhere.

The members of the Jamaat go about distributing and selling the Literature on Islam. This gives them a deep sense of attachment with the organization and keeps them informed about the needs of the people to whom the message of Islam has to be delivered.

Maulvi Shukr Ilahi Hussain addressed the Y. M. C. A. college class where he also answered the questions from the audience. The photograph of the Promised Messiah, peace be on him, was a number of times, shown on the Television and fourteen speeches were broadcast. These programmes are listened and seen by not less than eight to nine million people. A large number indeed.

TO OUR READERS

DO YOU MISS SOMETHING IN THIS MAGAZINE ?

WHAT IS THAT ?

LET US KNOW.

Managing Editor

Tahrik-i-Jadid,

Mercy for Mankind

By Maulvi F.I. Anwari

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The Holy Prophet Mohammad (May peace and the blessings of God be upon him) was the greatest benefactor of mankind.

When Lady Ayesha (may Alla be pleased with her) was asked to describe the character of the Holy Prophet she said: "He was the embodiment of all moral virtues described in the Holy Quran."

He himself being human could set a glorious example as to how the teachings of the Holy Quran were to be acted upon.

He preached what he practised and practised what he preached, to prove that nothing in Islam was impracticable.

His disciples had such a high degree of love and aflection for him that they studied and recorded even the minutest details of his life.

His life therefore stands in this respect as an open book for everybody to read and be confident that he "surely possessed high moral excellence."(Quran 68:5). Again the Holy Quran says: "We have sent thee not but as a Mercy for all people." (21 : 108)

A cursory glance on the reformations wrought by the Prophet clearly shows that he was really a Mercy for Mankind.

Before his advent, the lot of the women in Arabia was very deploraple.

In certain tribes like Bani Tamim the birth of a female was supposed to be very degrading therefore they buried the baby girl alive.

The Holy Prophet denounced this evil practice and declared that perpetrators of such cold blooded murders will have hell as their punishment.

On the other hand, he gave the glad tidings that such persons who had two girls whom they reared and trained with care and did not give the male issues preference over them would attain the pleasures of heaven as its reward.

As a wife, her fate was not better either.

She had no rights or privileges; she was regarded as a household chattel which could be disposed of at will.

But through the Holy Prophet, her status was raised; as the Holy Quran says:

'And the husbands owe duties to their wives as the wives owe duties to their husbands." (2 : 229)

As a mother, she was given such a great honour that the Prophet said: Paradise lies under the feet of your mother, that is if you want to enter paradise you have to serve your mothers.

In his age, there was no limit set to the number of wives one could have.

Unlimited polygamy was the order of the day.

Through the Prophet, the number of the wives one could have, when necessary, was limited to (at the most) four.

And that also under special circumstances and restrictions.

Slavery was another evil the Holy Prophet battled against.

These poor creatures were groaning under the weight of cruelties inflicted upon them.

Islam at the first instance prohibited entirely the practice of making raids by stronger tribes over the weaker ones, for the purpose of slavery.

It only allowed it temporarily during a war imposed on the Muslims.

The Holy Quran regarding these prisoners of war (in other words the slaves) said: "Either release them as a favour or by taking ransom." (47:5)

Slavery was not to be continued in any form.

It is on record that in the battle of

Hunaain, six thousand prisoners of the Hawazin tribe were set free simply as an act of favour, likewise a hundred families of Banu Mustaliq were set free after the battle of Muraisi.

In the case of seventy prisoners taken in the battle of Badr, ransom was exacted and that was in the form of teaching for a limited period of time.

At a time when killing of slaves was not regarded heinous he ordered that slaves who were beaten shall be set free.

Further, the slaves were to be fed and clothed in the same manner as their masters and were not to be asked to do what their masters would not do.

They were also to be given a helping hand in whatever they were asked to do.

In this way, the Prophet, who was a Mercy Incarnate cut short with one stroke, the miseries of slavery.

Another type of people were those who were being discriminated against because of their clan, creed or colour.

The Holy Quran says

"O mankind, we have created you from a male and female ; and we have made you into tribes and subtribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you" (49 : 15)

That is to say that the whole human race is but one family.

Division into the tribes, nations, and races is meant to give them a better knowledge of one another, in order that they might benefit from one another's national characteristics and good qualities.

Righteousness, according to Islam, is the criterion of a person's greatness and this is only the true and real criterion.

The Holy Prophet explained the beautiful idea of the brotherhood of man inculcated in this verse in his own inimitable way on the occasion of the Last Pilgrimage at Mecca, a short time before hisdeath.

Addressing a vast concourse of Muslims, the Prophet said : "O ye ment Your God is One and your ancestor is one.

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"An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab.

"A white is in no way superior to a red, nor, for that matter, a red to a white, but only to the extent to which he discharges his duty to God and man.

"The most honourable among you in the sight of God is the most righteous among you" (Bukhari).

In the Islamic society therefore there is no racial discrimination.

Five times a day—white, black, red or brown all being equal to each other stand shoulder to shoulder in the mosque, in remembrance of their Lord.

(Originally published in the Morning Post 14-10-68 in the weekly Islamic column "Teachings of Islam".

ISLAM AND CHRISTIANITY

by

Major Abdul Hamid

former missionary of
Ahmadiyya Movement in Islam
in U. S. A.

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Islam and The West

Land and sea traffic between East and West was already flourishing well before the XIth century. It was through Spain, Sicily and the South of France, which were under direct Saracen rule, that Islamic civilization entered into Europe.

By the Middle of the IXth century Muslim civilization already prevailed in Spain. The Spaniards of that time regarded Arabic as the only medium for science and literature. Its importance was such that the Ecclesiastical authorities had been compelled to have the collection of canons used in Spanish churches translated into the Arabic language. At the same time, Muslim legal and religious works were translated into the Romanic language, the predecessor of modern Spanish, for the two languages were in current use throughout the whole of Muslim Spain. Christian Spain recognized the superiority of the Muslims. In about 830 Al-phonse the Great, King of the Austrias, had sent for two Saracen scholars to act as tutors to his son and heir. The two monarchs, Alphonse VI—the conqueror of Toledo, who had married the daughter of the Muslim king of Seville—and Alphonse the Wise, contributed greatly towards an intellectual rapprochement between the Christians and the Muslims. With Alphonse VII we connect the foundation in 1130 of the famous translators' school in Toledo, the Spanish equivalent of Baghdad's House of Learning. It is thanks to the labours of the translators in Toledo and their colleagues in Burgos, Sicily and Naples that European scholars had access to Latin translations of the works of Arab astronomers, mathematicians, philosophers, doctors, chemists and botanists, for it was not until the end of the XIIIth century that translations were made direct from the original Greek texts.

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The scientific renown of the Muslims had spread far and wide, and attracted the intellectual elite of the Western world to Andalusia, Sicily and the South of Italy. For example, one of the most remarkable men of the Xth century Gerbert d' Aurillac, who became the first French Pope, under the title of Sylvester II, spent three years at Toledo with Muslim scholars studying mathematics, astronomy, chemistry and other subjects. Several French, English, German and Italian prelates and men of learning also studied for various lengths of time at the universities of Muslim Spain. Gerard of Cremona, who translated Aristotle's physics from Arabic texts, Campanus of Navarra, Abelard of Bath, Albert and Daniel of Morley, Michel Scot, Herman the Dalmatian, and many others owe their basic teaching to the Saracens.

As for France, the proximity of Spain was obviously an important factor in the influence of Muslim civilization on the South of that country. But more important still was the direct Saracen occupation for more than half a century of Septimania i.e. the vast region bounded by the Mediterranean and the Ceveness, and the Pyrenees and the Rhone.

"To the Arab occupation of the region," writes Fauriel, "must be ascribed the introduction to the South of France of various industries as well as certain machines of universal application, such as for example that used for drawing water from wells for irrigating gardens and fields, all of which were Arab in origin."

The expulsion of the Arabs did

Continued on page 12

Spiritual Growth

(*A Speech*)

To—day is a great day for us. Firstly, a great man like Swami **Chitananda** is among us. I, on behalf of Mauritius Branch of International Ahmadiyya Muslim Mission, welcome him. Secondly a new Ashram is being inaugurated to-day. This is the sweet fruit of the wonderful work done by my friend Swami **Venkatasananda**. I congratulate him on his noble achievement. Through this Ashram the Divine Life Society aims to infuse the spiritual life in physical body of man. The process of the spiritual growth of man is outlined in these verses of the Holy Qur'an which we just listened.

The first stage or milestone in this journey cf soul is that a believer turns to God in all humility, overawed with Divine majesty, and with a penitent heart and humbled soul.

The second stage in this spiritual journey of man consists in the avoidance of all vain talk and thoughts and also of idle life, vain and futile actions as do no good to him or his community.

The third rung of this spiritual ladder is that a true believer actually engage himself in pursuits that purify him such as spending his valuable time and hard-earned money and employing all the natural capacities and abilities with which God has endowed him, in the cause of Truth. He is eveready to undergo all sorts of sacrifice for the sake of humanity.

The fourth stage in the spiritual development is to shut all those avenues through which evil thoughts find access to the human heart, particularly to guard chastity- It is no secret that sexual morality plays a very important part in the building up of the national character of a people.

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At the fifth stage, a truly righteous man has full regard for the obligations he owes to God and man So he fruitfully discharges his responsibilities and fulfils his covenants and pledges with other peoples.

The sixth is the highest stage of spiritual development where a true believer achieves his goal. At this stage the worship and remembrance of God becomes a second nature with him, a part and parcel of his being the solace of his soul. At this last stage, the believer takes particular care about act of collective worship which implies that national feelings are fostered among the members of community and individual requirements are subordinated to national needs.

Having followed the above mentioned process, physical men attain the highest spiritual status and become Godly men. These are the people who will get the Paradise promised to them by God in this world and will enjoy God's eternal and everlasting favours in the life to come.

May God almighty bless us all and enable us to have such success !

M. I. Munir

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(*Reported by a Mauritian*)

On Saturday 9th November, after Namaz ZOHAR, the Ijtema started by the recitation of the Holy Qur'an by Bhye DAWOOD RAMJAUN, followed by Ahad read by Maulana MUNIR and a Nazm by Bhye AHMAD AULLYBUX. Then Maulana MUNIR delivered his Welcome Speech in which he underlined the object of the Ijtema as a means to study and spread the message of Islam He also emphasized the necessity of studying the Holy Quran with a view to act according to the precepts laid therein. He further said that on leaving Dar-us-Salam at the end of the Ijtema every Khadim should be certain of having acquired some additional knowledge.

The next item of the programme was a Symposium on Tabligh. The Secretaries of the various Branches spoke on the various ways of doing Tabligh. The main points suggested were :—

(a) Tabligh should start at home. Parents should set the example.
(b) Tabligh should NOT be slackened even if there is opposition.
(c) Prayer is essential so that our efforts should bear fruits. All the orators unanimously agreed that WAQF-e-ARZI should be encouraged.

The programme continued with sketches on teachings of great men such as Hazrat IBRAHIM (A.S.), the Holy Prophet MOHAMMAD (S.A.W.), The Promised Messiah (A.S.) and his 3 Khalifas, after a thirty minute demonstration of First Aid by AHMAD AULLYBUX and others.

After Namaz ASAR and tea, the Sports Officer, Bhye MOBARUCK RAMJAUN, proceeded with the sports activities which included Volley Ball and Cock Fighting matches, Tug of War, Musical Chairs and Three-Legged Races among others. An exhibition Cock Fighting match between the President of the Jama'at and the missionary was won by the latter. The first session ended here, with an attendance of 115 Khuddam.

The Rose-Hill Khuddam received the guests for dinner. This was a good experience as in the time of our Holy Prophet Mohammad (S A.W.).

The second session started with Maghrib and Esha Prayer, followed by a Dars-ul-Qur'an in creole on "YOUTH IN ISLAM" by Maulana Saheb. After having read some verses from Sura "Kahaf" he underlined the three important qualities of youth as: (1) Vigour, (2) Action, (3) Lack of foresight. He stated among others the examples of Hazrat Moosa(A.S) Hazrat Yhaya(A.S.) and Hazrat Maryam laying stress on their trust-worthness, truthfulness and will-power to fight against temptations.

The programme drifted along with hints on the biography of our first three missionaries namely : Sufi GHULAM MOHAMMAD, B A. Hafiz JAMAL AHMAD and Hafiz OBEID-ULLAH, by Messrs. MAHMOOD TAUJOO, HAYATOOLLAH ALISAIB and MOBARUCK RAMJAUN respectively.

The closing item of the second session was a talk on the Benefits of Istighfar and practical lessons on it by Bhye HASSEN RAMJAUN. The orator outlined various ways by which Istighfar can help us in our daily life. The attendance for this session was 154, and some forty Khuddam slept in the Mosque.

Sunday 10th November

At 3.45 a.m, 98 Khuddam were

present for TAHAJJUD and FAJR Prayers.

Commentaries were made by Maulana MUNIR Saheb on verses of the Holy Qur'an read by members from different Branches.

Breakfast of Bread, butter, bananas and tea was served at 6.30 a.m. after fifteen minutes of warming up on the volley ball pitch.

The programme resumed at 8.30 with Telawat Qur'an, Speech and Nazm Competitions under the Chairmanship of Bhye HAYATULLAH ALI SAIB (Jnr) Literary Officer. This item proved to be very popular as the members showed a keen spirit of competition. The judges in this field were Maulana MUNIR Saheb HAJI YADULLAH BHUNNOO. It is to be noted that the speeches were delivered in various languages, namely: creole, English, French and Urdu. Many young members distinguished themselves in this respect. The Atfal also had a chance to take part in sketches featuring "LESSONS ON ISLAM".

N.B. This year, the competitors gave a translation of their Telawat Qur'an and Nazm respectively, an initiative which met the approval of everybody.

At 11.30 a.m. sharp, lunch, consisting of lentils, meat and bread was served to the 148 Khuddam present. The distribution effected by members of the Rose Hill Khuddam-ul-Ahmadiyya was perfect and discipline was strictly observed.

The fourth and last session was opened by ZOHAR & Asar prayers at 1 p.m. with an attendance of 156 members. After the Prize distribution by Maulana MUNIR a Forum on "OUR PROBLEMS AND THEIR SOLUTIONS" took place. The problems listed below, were discussed by Maulana MUNIR Saheb and the President of the Jama'at-Bhye HANIF JAWAHEER - Other members who took part were HAYATULLAH ALISAIB, MOBARUCK RAMJAUN, SADICQ DURGAUHEE, ISSOOP NOBEE & SHERIFF SOOKIA, MAHMOOD TAUJOO.

1. Marriage problem in the Jamm'at.
2. Attendance at Prayers in congregation.
3. Unemployment & Economic Problems.
4. Education.
5. Discipline and Co-operation.
6. Real Happiness in Life.

The Ijtema was then officially closed by Maulana MUNIR Saheb.

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not end their influence. Relations between France and the Saracens continued and, as Reinaud remarks judiciously "their effect must in general have been all the more striking since, unlike the old relations, they were based on bonds of trade and friendship."

It would be unfair not to mention here the important role played by Spanish and Aquitanian Jewry as an intermediary between Islamic civilization and Christian culture. The theological influence of the Arabs, so profound on all scholastic theology in the Middle Ages, came principally from Hebrew translations.

Moreover, the same sense of justice demands that one bear in mind the debt of gratitude that Judaism owes to Muslim civilization. Ernest Renan went as far as to say that "all the literary culture of the Jews in the middle ages is merely a reflection of a Muslim culture, which is much more in to their native genius than is Christian civilization." Professor Massignon recently reminded us that the first Hebrew grammar was compiled by Yehuda ben Qoraish from Arabic grammars."

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